

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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CREED MAKING.

Presbyterians are hard at work creed-revising. They are cutting off the ragged edges of Calvinistic profession and will probably turn out an up-to-date document that will please the popular intelligence. Some of the divines must be experts in that line of business and we shall have them soon putting up a sign, bearing the legend: "Creeds made while you wait."

ANOTHER HUMBUNG.

Another "ex-priest," John Rannie, has been receiving attention from various newspapers, and incidentally from good people who look upon him as a brand from the burning. From all accounts he never saw the inside of a Catholic college, but has been a swindler and jail bird. But whatever he is he will find that the business is not so profitable as of yore. The expert lecture, which is generally a mass of festering putrescence, is rather too strong for the average Protestant.

MARK TWAIN'S HUMOR.

Mr. W. Alden scores nicely off the critics who find that Mark Twain's vein of humor is nearly worked out. The above phrase is on a par with "eloquent discourse" and "devouring elements" and others of like brand which are used by scribes who are too lazy, or too busy, or too incapable to do their work decently. As most of the stories appearing in his latest volume have been issued years since when Twain's humor and literary ability were beyond cavil it is difficult to see the reason of the criticism.

IRELAND AND THE PRINCESS.

There must be joy in Ireland, as we are sure, there is joy among the Irish readers of the Montreal Star, when the following bit of news is made known to them: The Princess Patricia of Connaught has, it is whispered, made good use of her time while domiciled at the County Monaghan royal residence of Castle Blaney. The young Princess, it is said, is an admirable mimic, and since her return to England has caused much amusement to her grandmother, the Queen, by her capital imitation of the Irish brogue.

Why "whisper" this all-important news? Why not proclaim it from the house tops? Home Rule is nothing to this. Verily it must be part of the new plan of regenerating Ireland—"Killing it with kindness."

THE MONTH OF THE DEAD.

During the month of November the Church exhorts her children in a special manner to bethink themselves of the things of eternity. True, the month opens with a display of rubrical splendor—with the chanting of the glories of those who have passed under the eternal gates—but soon after the mournful strains of the Requiem and the sombre vestments of the priests fix our gaze upon a land of suffering and upon the hour also when we shall have played out our role. There is nothing more steady than the thought of death, which "is the most remarkable action of human life." It is the Master's day—"the day that judges all the others."

And whilst striving to prepare for it we must not forget that "We ought not so much to deplore the souls of the departed, as to accompany them with our prayers and to assist them not with lamentations, but with supplications and aims."

THE PHILIPPINES.

The report that Leo XIII. has expressed himself as well content with the policy of the United States in the Philippines has as much foundation as Mr. Hanna's assertion that there are no trusts. Just what is President McKinley's policy is rather a knotty question. He has the islands and he does not seem to know what to do with them. With the exception of looting churches and initiating the natives into the mysteries of the uplifting influences of the "cocktail," his soldiers have done little more than "to inspire a feeling of horror and loathful contempt in the affluent and educated classes who guide Philippine public opinion." If this be a policy, it is, to quote Carl Schurz, "against the principles, the ideals, the beliefs and the conservative influences which hold this Democracy together, a war against ourselves as a free people."

ANGLICAN IMITATIONS.

With pity—possibly wholly undeserved—for the blindness manifested, one is inclined to "sardonically smile," as Micawber would say, when reading the following in the report of the "Jubilee" of Bishop Bond of Montreal:

At 9 in the morning, a choral celebration of the Holy Communion took place, at which the Lord Bishop of Montreal was the celebrant, the Bishop of Algoma, epistoller; and the Bishop of Huron, gospeller.

With a passing reference to the "barbarisms" epistoller and gospeller, we may call attention to the "aping" at Catholic ceremonial, as shown by the foregoing extract. After a while the Church of England will very likely adopt, wholly, the Catholic titles aimed at here—the celebrant, deacon and sub-deacon of the High Mass.

Again we read: "The number of communicants at this service was exceptionally large, upwards of between four hundred and five hundred partaking of the consecrated elements."

Here again the language of the report is something extraordinary. "Upwards of between four hundred and five hundred" is certainly unique, as classic English. And "consecrated elements" is interesting—the shadow of things without the substance.

THE OUTLOOK IN FRANCE.

For the benefit of those who believe that France is totally irreligious Richard Davey has an article in the Fortnightly Review which goes a long way to prove that it is a good thing not to "know so many things that ain't so." Some of us glean our information about other peoples from very questionable authorities. Many good people imagine that continental cities are cesspools of iniquity because a clerical tourist happened upon a merry-making or saw something that consorted not with his funeral view of the Sabbath. A devourer of poetic literature—which, by the way, finds more purchasers in other countries than in France—may have an idea that all Frenchmen are hopelessly rotten, just as the productions of the bigoted Kingsley may incline one to believe that all Spaniards are lustful and revengeful. Mr. Davey tells us that of the two countries France and England, France is probably the most practically religious. As proof of the religious spirit of the people he cites the fact that two thirds of the Catholic missions in foreign parts are supported out of French money:—

"Then, again, we have the fact, published officially this year, that the number of scholars attending schools under the direction of ecclesiastics exceeds by one fifth that of the attendance at the national colleges where the God of the Christians is relegated to mythology."

A WISE DECISION.

At the convention of the Supreme Council of the C. M. B. A. at Buffalo it was decided not to have grips and passwords. We think this will meet with the approval of the admirers of this valuable organization. Some, we know, will regret the action of the council, but they are few compared with the many who object to having the splendid constitution of the C. M. B. A. disfigured by childish tomfoolery. The source of its vitality springs only from the fidelity of the members to its principles. The Orangemen, we believe, have grips, and delight in processions in which abedded citizens carry barbaric devices; but that, surely, is no reason why we should increase the population of idiots. We must bear in mind also that their influence and strength comes from their unity and spirit of fraternity. Whatever else they are they have been eyes for the interests of one another.

They patronize their professional and business men and extend a helping hand to the brother who hails from the rural district. For their poor and distressed they have open handed charity and sympathy, and we know of more than one action of the followers of King William that received our heartiest approbation. Who also does not know Catholics who have been helped into prosperity by their Protestant brethren? We do not say that Catholics should be patronized exclusively by their friends, but we do claim for them something better than the meagre support that is too often given them.

We hear eloquent dissertations on

our unity, but we confess our inability to see it. It may exist, but so far it has not come under our observation. It may seem we are in pessimistic mood, but our knowledge of our condition warrants us in saying that unity is oftentimes made impossible by cliques, jealousy and personal ambition. We admit that the C. M. B. A. has done much towards strengthening our lines, and we express the hope that its beneficent work will receive the encouragement of all who have Catholic interests at heart.

A NOTABLE PRONOUNCEMENT.

The Irish Bishops assembled lately at Maynooth have issued a remarkable synodal pastoral dealing with the questions of land-reform, education and other matters affecting the interests of Ireland: They say:—

"Everywhere two systems of education resting on principles fundamentally opposed to one another, have sprung up side by side. It is their highest conception of education. This, in its final analysis, is secularism: over it and against it stands the position of the Church of Christ. All education is holy: man's destiny is supernatural and imperative in the duties which it imposes on him: rich and abundant in the aids to his fulfillment; and He has made the knowledge and belief of these things the first principle of spiritual life in man."

Noting their success in the matter of primary and secondary education, and that in the face of bitter antagonism, they refer to it as a fact that has given to their grievance on the question of university education a fresh urgency and importance. They go on to say that there is not a politician of the first rank

"who does not consider it narrow bigotry and unwisdom to lower the whole educational status of a country because its people will not renounce in education the abiding principles of their religious belief."

We know that opposition to a Catholic University emanates from those who hate all things Catholic and who would dearly love to see the Penal laws in operation against Irishmen. What a contemptible lot they are—"that limited body of Irish and English Protestants." But the Irish Bishops tell them that things cannot remain as they are.

"The days are gone by when any one section of the community, and least of all the wealthiest, can be allowed to monopolize the education of the nation at large, and it may be found that the vexatious delay which has occurred in settling this grave question has only led to a more thoroughgoing and satisfactory solution than we had ever ventured to ask."

"If we may not have a university for ourselves, then let us have equality between us and the other religious bodies in another way: let one national university preside over all our higher studies, and administer a common fund, and let each college or institution receive a share of it according to the extent and quality of its work."

Nothing can be fairer than this. And yet we venture to say that the bigots will not entertain it and persist in having the Queen's and Trinity colleges, which recognize no God and welcome everything that can endanger faith and morals.

Regarding the plague of immoral literature the pastoral says that:—

"Even women, Catholic women will sit down hour by hour over a book which no earthly consideration would induce them to read aloud in the presence of any one man or woman for whom they had a particle of respect. Surely such reading must fill the end will corrupt their very souls."

The desecration of Sunday by horse-racing is denounced as scandalous in the last degree and an outrage on religious decency.

The tone of the pastoral is conciliatory, and yet it cannot fail to impress British statesmen that in the matter of University education the Bishops are very much in earnest.

The fair play that we are told is so characteristically Anglo-Saxon has now the chance of the century. Whether it will rise to it, or be over-riden by those to whom animosity to the Church is as a sacred doctrine, remains to be seen.

THE SOULS IN PURGATORY.

Since we know and know by faith how great the torments of these just souls in purgatory are, should we not be moved to compassion for them? We cannot endure to see a living creature tormented, and can we be so insensible to the sufferings of these friends of God as to regard them with indifference, so unfeeling as to refuse to mitigate them? When our Lord saw the sick man at Bethsaida, who suffered for thirty-eight years because he had no one to place him into the water, His heart was moved to pity, and He passed by the

other sick and helped this one, who was unable to help himself. The condition of the souls in purgatory is similar. Will the example of our Divine Lord not impel us to help them?—Catholic Sun.

CATHOLIC HEROES INTRODUCED TO PROTESTANTS.

It is believed by the devout and earnest, who watch the signs of the times with eyes alert for God's interests, that in the Twentieth Century the long-desired Reunion of Christendom and the conversion of the heathen lands to Christ will be accomplished.

The direct missionary work of the Church to both these ends is visible, and was never better aimed nor more vigorous.

But there is another movement, indirect but of immense value towards religious reunion and the conquest of the world for Christ.

The Ritualistic development among the Anglicans in England and the Protestant Episcopalians in America is a part of it.

So is the general study of Christian art and music and the spreading through schools and homes and Protestant churches of the pictures and hymns that the Catholic Faith has inspired.

There is still another feature. Through such movements as the Chautauquan of Methodists, the minds of the young have been broadened by the study of the history of lands of other speech and habits of thought than ours, and even more by research into the early history of our own.

The bronze doors on the American Capitol have had to confess the Cross, and so must the old records not merely of the discovery of the American Continent, but of that part of it over which the Star Spangled Banner floats.

A distinctly non-Catholic publishing house has given to the world, in an accurate and excellent English translation, the famous Jesuit "Relations," and one of the translators and editors was Mary Sifton Pepper, daughter of the well-known Methodist clergyman and Irish patriot, the late Rev. George W. Pepper.

In the Chautauquan for October, Miss Pepper begins what promises to be a most fascinating series of sketches, "Maid and Matrons of New France." Her researches have evidently given her that respect which comes of deepened knowledge for the faith which was the chief inspiration of these heroic women.

She says in her introduction: "The nineteen pioneer women who disembarked on the shores of Massachusetts in 1620 have been celebrated ever since in romance and poetry. Twelve years earlier a banner bearing the lilies of France was planted on the headlands of Quebec. The colony, thus inaugurated, was augmented from time to time by the emigration of small groups of women from the mother country. These few heroic souls, the pioneer women of Canada, played as important a part in its growth, and are as worthy of eternal remembrance as their Anglo-Saxon sisters of New England. Yet, with few exceptions, they have waited in vain for a poet to tell in immortal verse their heroic deeds, or a historian to perpetuate their fame."

"Many of these pioneer women, of whom Jeanne Mance was the central figure, would even now-a-days be looked upon as 'emancipated' and 'advanced.' Yet it was nearly three centuries ago that Judith de Bresoles renounced the luxury of a wealthy and aristocratic home and devoted seven years to the study of chemistry and medicine, that she might exercise this profession among the savages of the New World; that Marguerite de Riberval, descendant of a long line of French cavaliers and noble dames, wandered alone through the haunted wastes of Demon's Isle, and kept at bay the wild beasts of the wilderness with her old French harquebuss; that Marie Guyard with her few brave assistants, delicately nurtured and high-born women of France, made of themselves, in turn, mechanics, architects and farmers in their adopted land; that these dainty nurses, the hospitalières of Quebec, dyed their cherished white garments an ugly brown, that they might follow their profession and nuclear illness of the squallid wigwams. 'Who now will hesitate to cross over the seas,' exclaims a poor missionary at sight of these courageous gentlewomen, 'since delicate young women, naturally timid, set at naught the vast expanse of ocean? They who are afraid of a few flakes of snow in France, are ready to face whole acres of it here!'"

"The coming of these women to the New World was in great part due to the urgent cries for women's help sent over the sea by these early missionaries, who put forth many inducements for their emigration."

Jeanne Mance, as readers of The Pilot know, was the foundress of the Hospital Nuns of St. Joseph, and Marie Guyard (Mocher Mary of the Immaculation) was the pioneer Ursuline Nun in America.

Miss Pepper divides her heroines into three groups: those of Acadia, Quebec, and Montreal.

Marchioness de Guercheville. FIRST PATRONESS OF AMERICAN MISSIONARIES.

Sixty-five years after Marguerite's (Marguerite de Roberval) return to France, another high born French woman comes into prominence in the colonization projects of the mother country. The Marchioness de Guercheville, lady in waiting to Queen Marie de Medici, had been one of the belles in the court of King Henry the Great. But now her youth was passed, her beauty gone, and nothing remained but her indomitable will and intense piety. She was a hater of the Huguenots and a staunch friend of the Jesuits. Through their influence she had constituted herself the patroness of American missions, and no less an ambition filled her breast than the conquest of the whole American Continent for the Propagation of the Catholic Faith.

The owners of the ship which was to transport thither the two Jesuit priests selected by the King for this mission were not so enthusiastic. They were stern Huguenots, and declared they would have nothing to do with the transportation of these Jesuits, unless it were to carry the whole Order across the sea. Thereupon the energetic marchioness, encouraged and aided by the Queen, took up a collection among the noblemen of the court and bought the ship with all its equipments from the rebellious merchants. The missionaries were sent to New France, not as passengers, but as masters of the ship. "What a woman will, God will," the French say. And so it seemed in this case, for through the adroit management of the clever woman the first French missionaries disembarked on the shores of Canada. A cross was erected and the arms of the Marchioness de Guercheville were blazoned thereon, in token that they took possession of the country in her name.

These missionaries took up their residence at Port Royal, in Acadia, in the year 1611. This colony had been established by two French noblemen, the Sieurs de Monts and de Poutrincourt, and was now in charge of the latter's son, Charles de Bencourt, who, secretly a Huguenot, put all the obstacles he could in the way of the "black gowes," as he called them. Two years had hardly elapsed after their arrival before they were longing for the coming of the ship which was to take them to new fields. The relief expedition came at last, fitted out also by Mme. de Guercheville, and a new and independent colony was founded by her at St. Saviour on Mt. Desert Island. This was soon destroyed by the English under Captain Argall, known in virginian annals as the abductor of Pocahontas. The two missionaries were forced to guide the English captors back to Port Royal, that this French settlement also might be destroyed. Thus began between these two European nations that struggle for supremacy which ended one and a half centuries later in the fall of Quebec.

Our way now lies with Charles de Bencourt and his ruined colony, rather than with Mme. de Guercheville's discomfited missionaries, although it may not be out of place to add that they finally reached their native land in safety, one never again to leave it; the other to begin a new chapter of missionary labor at Quebec twelve years later. The incensed marchioness was amply indemnified by the English Government for the ruin of her colony.

In the same issue of the Chautauquan we find a study of "The Inner Life of Fenelon," remarkably fair and sympathetic, from the pen of the Rev. Chas. M. Stuart, D. D., professor in the Garrett Biblical Institute.

He says: "There is no explanation of Fenelon's character apart from his religion. True, he was naturally modest, amiable, refined and high minded, but others have been similarly endowed who never achieved that special elevation of character we call saintliness, and which was Fenelon's distinguishing characteristic. It is sometimes charged against Fenelon that his idea of religion was effeminate, mystical and impracticable. But Fenelon's own character is the unanswerable demonstration of its consistency with exceptional manliness, sagacity and successful achievement."

In ways like the above, barriers are being buried away, and paths blazed through forest of inherited prejudice for the passage of Catholic truth.

THE CRUEL REFORMATION.

Sir—You recently published extracts from the English Protestant economic writer, Thorold Rogers—"Work and Wage," in the October Century, p. 969.

Sir Walter Besant, writing about the poor masses in East London, illustrates what Mr. Rogers speaks of as our modern return in part to Catholic charity, by social holidays, and by attempts at least at social solidarity. For three hundred years after the Reformation—that triumph of the few over the many, of the rich over the poor—legislation touched by Protestantism had been, he said, an organized system of enslaving the masses. And so Besant gives this illustration: "In the sixteenth century . . . there was no Saturday afternoon holidays. All through the pre-Reformation times there had been a Saturday half-holiday, because Saturday was reckoned as the eve of a holiday. 'Saint's Day,' he writes; and each Saint's Day also, indeed, gave the workers a half holiday and a whole one."

"The Reformation swept away this grateful respite from work."

When will all lovers of men refrain, for very shame, from praising that day of cruel spoiling of the poor man's holiday? W. F. P. STOCKLEY.

WORK OF THE ANGELS ON EARTH.

A correspondent asks us to give him some idea of what the angels do on earth. In reply we would say that the angels help us to attain our true end, that is, eternal happiness in Heaven. They desire to have Christ's soul-saving wishes carried out in our regard, they minister to our wants. "For," says St. Paul, "are not all the angels ministering spirits, sent to minister for them who shall receive the inheritance of salvation?" The angels prompt apostolic men to go and preach the Gospel with a spirit of devouring zeal, to call sinners to repentance, to go in search of "the lost sheep of the house of Israel, and to bring him home," to extend the Samaritan's healing hand to drunkards and to all those who have fallen among "robbers," and are "stripped," and "wounded," and "half dead."

The angels accompany the ministers of the Gospel. We read in the life of St. Martial that twelve angels visibly assisted him in his apostolic functions; we read, also, that St. Dominick was accompanied by angels who used to bring a light to his room, open the door for him, and conduct him to the church, where, in the presence of the Adorable Sacrament of the altar, he remained as a bee upon the flower, drawing in the honey of true zeal, whereby he converted hardened sinners and won countless souls for the kingdom of Heaven. Oh, with what joy did the angels announce Jesus' plan for man's redemption, His Incarnation and birth, and death, and resurrection! Oh, how there is "Joy in Heaven before the angels over one sinner that does penance, more than over ninety-nine just that need not penance?" Oh, how the angels rejoice with the father of the "prodigal," as he welcomes home his "child that was lost," and puts upon his finger the ring of unending love! The angels help us in our warfare with the enemies of our salvation. Our life is a perpetual warfare with Satan and his wicked angels. These enemies have sworn, one and all, to unfit us for Heaven; they are, therefore, much to be dreaded, and, moreover, they are countless in their numbers, mighty in their strength, cruel in their fury, terrible in their cunning, matchless in their skill, indefatigable in their pursuit, and specially dangerous, because they are invisible and penetrate everywhere. God, seeing our inability to contend with such a mighty overwhelming force, and wishing earnestly to bring us to Heaven, has mercifully supplied us with the necessary additional help, by giving us the angels for our allies; and thus the forces on our side far surpass the forces against us both in number and skill and valor and power. The angels are ever with us though we do not see them, and we should frequently ask them to intercede for us with Him whose messengers they are.—American Herald.

NOVEMBER.

We love the month of November, the days which the Church has set apart to be kept in the memory of the dead.

We try to remember our dead every day; we all have some special prayers which we offer for our dear departed; but during November we try to do more than ever.

How grand is the very beginning of the month, the feast of All Saints. The Introit for the feast is: "Let us all rejoice in the Lord and celebrate this festival in honor of all the saints, on whose solemnity the angels rejoice and praise the Son of God."

The Collect, said at thousands of Masses, and all over the world, on the first day of November is: "Almighty and eternal God, by whose favor we honor on one solemnity the merits of all thy Saints—grant we may obtain a plentiful blessing of Thy so much desired mercy, since we have so many petitioners in our behalf."—Sunday Companion.

THE CONVERSION OF NON-CATHOLICS.

"It is sometimes prudent to argue side questions with a non-Catholic before considering the main difficulty," says the Missionary, "for a man who is in error can hardly be expected to be logical. If he can be induced to consider the main question, which is the claim of the Church to teach infallibly, well and good; let the battle rage about the details. But let the battle rage anyhow and anywhere rather than withdraw wholly from the conflict. To adopt a different figure; when a man falls overboard you throw him a life-preserver, for although that alone will not save him, it will nevertheless keep him afloat till a boat can be lowered. So it is with one struggling amid delusions and prejudices. Any good word of truth that he knows comes from the Holy Church, if he can only be induced to grasp it firmly, will turn his eyes and his heart hopefully towards the only refuge of the soul whence his help has come. Meantime and one by one, all questions may in turn be considered."